AN ENQUIRY AFTER Plain-Dealing;

Who is ſaid to have forſaken moſt Parts of the World above a Thouſand Years.

WITH

A DEFENCE thereof againſt all its Enemies and Oppoſers;

Whether they be *Paraſites*, *Sycophants*, *Phariſees*, *Hypocrites*, *Diſſemblers*, *Tale-bearers*, *Whiſperers*, and the whole Tribe of *Judas*.

Eccluſ. 21. 15.

If a skilful man hear a wiſe word, he will commend it, and add unto it: But as ſoon as one of no underſtanding heareth it, it diſpleaſeth him, and he caſteth it behind his back.

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A DEFENCE OF PLAIN-DEALING.

TO write of *Plain-dealing*, in an Age wherein *Double-dealing* is as common in *Chriſtendom* as in any other part of the World, (if not more than in ſome) and is all the year long as frequent as the fall of Leaves in *Autumn*, is at beſt but a bold adventure; eſpecially for one, who is the unableſt of a thouſand, the unworthieſt of ten thouſand.

Some will ſay it is *raſhneſs*; ſome will call it *ruſticity* or *rudeneſs*; ſome will condemn it as *madneſs*; and moſt will judge it to be *folly* and *weakneſs*: but however, I deſpair not of finding ſome ſuch as are Lovers of *Truth* more than of *Tales*, and who will not be perſuaded that *true Honour* can ſubſiſt without *common Honeſty*, or that *ſeeming Juſtice* is one of the *Cardinal Virtues*, any more than the *Picture* of a Man is a *true Man*.

Plain-dealing! says the *Time ſerver*, (whoſe prime Care is to keep on the warm ſide of the Hedge) what makes this Stranger in our Company? We have not ſeen him, or exchang'd a word with him theſe many years. Never ſince we knew what belong'd to living in the World. Such a Fellow, we heard, came once to Court in King *Ahab*'s days, but got nothing by it but a pittiful Penſion of *Bread* and *Water*, 1 *Kin.* 22. 27. Had the King (or his famous Queen, our bountiful Patroneſs, who maintained no leſs than four hundred of us at her own coſt) found him fit for their Service, he had queſtionleſs been better accepted of and provided for.

If we let this Fellow alone, cryes the *Paraſite*, (who ſeldom feeds but like a Fly, at other Men's Tables, where he ſeaſons his Talk as a Cook his Diſhes, to the Taſt and Appetite of thoſe he lives by) we muſt faſt when others feaſt, and be forc'd to dig or beg, ſtarve or ſteal, if we mean to live. The ancient Art of *Flattery* (which wants not much of being as old as Humane Society it ſelf) will no longer be ſtudied; the Craft which hath hitherto ſupported us, will fall to the ground; and a *Paraſite* in little time will as rarely be ſeen in a King's Court or Noble man's Houſe, as a *Cuckow* at *Chriſtmas*, if we look not the better about us.

He will utterly ſpoil our Trade, ſays the *Sycophant*, (who, like an ill-natur'd Curr, is wont to bite without barking;) We muſt either remove him, or not hope to get ſo much as a Fig by any Information we are able to contrive, though it look as like *Truth* as one Fig is like another.

We

We shall not have the liberty of telling a gainful or graceful Lye, nor of feigning any probable Circumstance, be it never so profitable, to help us at a dead lift, will the *Tale bearer* say, if this New-fangled Fellow be not banish'd the King's Dominions, and sent back to the Country from whence he came.

Away with him quickly; there's not a verier Fool in Nature, cryes the *feigned Lowling* (the ambitious Self seeker I mean, who bows and stoops, creeps and crouches, and humbles himself to admiration, in hopes of rising higher;) not knowing, it seems, any better way to advancement, than by double diligence to please all men, (Superiors especially) in all things, good or bad, right or wrong.

What an ignorant Rustick is this, says the *Modern Craftmonger*; for certain this rude Fellow is lately come from *Terra incognita*, where they live at another rate than in any of the known civiliz'd Parts of the World. If his *walking* and *talking* be alike, he belongs without question to the *Antipodes*, (his steps are so contrary to ours,) and his Name must needs be *Antipas*: If not, he hath out done the famous *seven Sleepers*, who took but a short Nap in comparison of him, whom *Morpheus* hath lock'd up in we know not what Cave above a thousand years. It was longer since indeed that so bold a fellow, as *Plain-dealing* is known to be, could walk abroad quietly, and shew himself safely. All this while he hath dream't of a Fools Paradise, in which there is not so much as one *Judas* to be found: And now being come to himself, believes his *dream* to be true, and presumes there are none alive but such as are like him: But a little time

will shew him his mistake, and convince him to his shame how great a Fool he is, in hoping to have all the World on his side, when there wants not much of a World to one against him.

Let's search and see what Mony he carries about him: (it is not like to be much, if his Name be *Plain-dealing*, and does not bely it: but if he has any, by that we may conjecture what old fashion'd Age of the World he was born in.--He would teach us to be Slaves to our Words, as if a great Cardinal and Statesman had not learn't us a contrary Lesson; and, as if he were wiser than that ingenious *Florentine*, (our Oracle) would have us burthen our selves with *being* Religious, when by *seeming so only* we can do our business well enough, and much better than otherwise.

Away with him therefore, he is not for our turn, but is clean contrary to our doings.--He is grievous unto us even to behold; for his Life is not like other men's; His ways are of another Fashion.--We are esteemed of him as Counterfeits; *He abstaineth from our ways as from filthiness*, Wisd. 2. 12. 15, 16.

All this, and a great deal worse (no doubt) will be said, by *Parasites*, *Sycophants*, *Pharisees*, *Hypocrites*, *Dissemblers*, *Tale bearers*, *Whisperers*, and such like Enemies of *Plain-dealing*. The whole Tribe of *Judas* will open their Mouths against it; will wher their Tongues as Swords, and let fly their Arrows, even bitter words, to do it all the mischief they are able.

If ever this poor forlorn thing (whose Manners have not yet lost, though little else of it be left) was hard put to it; if ever it needed to look about warily to save it self harmless, (if any such hope remain)

now

now is the time: for it hath Enemies enough to make a bigger Army than ever *Xerxes* own'd.

What shall we do for another *Jeremiah*, (or some such man of Sorrow as he was) to lament the loss of it?

Who will call out the mourning Women, that they may come, and send for the cunning Women (who are skilful of Lamentation) that they may take up a wailing for lack of it; that *Nature* being helped by *Art*, our Sorrow may be as great as the grounds of it are just: If any of that ancient faculty of skilful artificial Mourners can be found, now there is more than ordinary need of them, and work for them.

What good Samaritan has high Wine and Oyl enough (not Money to buy so much as is needful) to search and heal the Wounds which the Enemies of *Plain-Dealing*, (like Thieves and Murtherers) have given it? How shall this bruised Reed be bound up and strengthened? this smoaking Flax made to flame again, before it be quite extinguished?

What good hand will fetch a Coal from the Altar to kindle it? And when that is done, provide store of Oyl to keep it still burning? What fervent *Elias* will fetch down Fire from Heaven, not to *consume* the Adversaries of it, but *inflame* their Hearts with *ardent Affections* to so *lovely* an Object as this; which the *Proverb* confesses to have *no fellow*, be it never so much contemned?

What able Physician hath skill enough to prescribe an effectual Remedy against that evil Disease (*Double-Dealing*) which is now so Epidemical? so raging and reigning both in City and Country, that few Families escape

escape it; or can tell what Ingredients are strong enough to purge out so malignant and predominant a Humour?

A great disgrace to the fruitfulness of this Island it is, that so noble a Plant as *Plain-Dealing* should so rarely be found, and thrive so ill among us as it doth: For what else do we lack (or what should we want, were this as common as it needs to be) to make *England* an Earthly Paradise?

What but this have we need to borrow from other Nations, which we cannot do well enough without?

But the Christian World, I fear, is generally so ill stor'd with this precious Herb of Grace, that it needs send to *Turkey* to be supplied: We may rather fetch it from them, than they, if need be, come over to us for it with success.

That known Sarcasm which those *Infidels* use, when their Promises are distrusted by any of their own Sect, hath been justifyed a thousand times over by the false and fraudulent dealing of Christian People, (so called, but undeservedly,) and much oftner I fear it will be justifyed.

We have in *England* plenty of Cattel and Corn; abundance of Wool and Cloth; variety of Fish and Flesh; store of Arms and Shipping; Books and Learning; and a great deal of Preaching and Hearing; as much as in any Age ever was: but our shameful scarcity of *Plain-Dealing* disgraces all the rest of our Plenty.

When *Deborah* and *Barak* went forth to Battel against *Sisera*, there was not a Shield or Spear seen among forty thousand in *Israel*, *Judg.* 5. 8.

Plain-

Plain-Dealing is that needful Armour of Proof, without which *Religion* can never be defended from Diſgrace; that Weapon of Offence, without which the Enemes of our Faith can never be worſted. Let us do what we can, or ſay what we will, they will never ſubſcribe or ſubmit to the Articles of our Creed, while our Words and Deeds are contrary. Without *common Honeſty*, (which many of them want not,) they will not believe that *true Religion* can have any being. For who ſees not how *ſorry* Chriſtians they are who come ſhort of *Heathens* and *Infidels* in ſo main a point of Human Society?

If any ſuch Shield or Spear as this be found among more than forty thouſand in *England*, our condition is much better than I take it to be. But I doubt, we want much of being as well provided as thoſe old *Iſraelites* were.

Diogenes, to reprove his degenerate Citizens, went about with a Lanthorn and Candle at noon-day to ſeek a *man*, as he told his wondring Spectators, when they asked what he meant. But *Athens* was a Heathen Place. It is more to be wondred that *Jeruſalem* was no better ſtored, when the ſtreets of the City were commanded *to be ſearched, and the broad places* (where the greateſt concourſe of People was,) to be examined to the ſame intent, *viz.* To find a *man*; a *juſt, upright* Man, that the place might be ſpared, *Jer.* 5. 1. When the Prophet therefore had loſt his labour, and wearied himſelf to no purpoſe among the vulgar, (a poor ignorant ſort of people, *who knew not the way of the Lord*, nor the *Judgment of their God*,) he went to the *Great* men of the place, ſuppoſing their *goodneſs*

as well as *knowledge* to be greater than ordinary: but there he found himself no less mistaken than before. Should the like search be made among us, I would gladly hear that it proves not as vain.

It requires more time than commonly falls to one man's share, to say as much as this Subject admits. A single Tongue or Pen will not serve the turn.

In *Grammar* there are not *words* enough to give them their due Names, nor *Figures* enough in *Arithmetick* to express their number who are Enemies to *Plain-Dealing*: Nor am I vain enough to believe they will let any man alone who goes about to pull away the Cushions and Pillows which they lean on who love to *flatter* and be *flatter'd*.

He that can Promise himself Peace and Quietness among so many Enemies, hath more *Faith* than will do him good, and less *Experience*, than is needful to make him wary.

Hopes are, as *Plato* calls them, the *Dreams of waking People*; but I dream not of any such happiness as that of a quiet Life, if I defend *Plain-Dealing*, until it shall happen to grow more in fashion;

——— *Bella, horrida bella,*
Et Tybrim multo spumantem sanguine cerno.

Does, I know, will whet his Tongue like a sharp Razor, working deceitfully; and pretending to *shave* the face only, while his meaning is to *cut* the throat. Under colour of doing the Office of a *Barber*, he will strive to do the business of *Butcher*.

Demetrius will bestir himself to make an uproar, now his craft is indanger'd and his Idol undeify'd.

They who dare not lift up their hands (like *Ahab's* Arch-flatterer) to ſmite *Micaiah* on the cheek, will not ſpare to buffet and torment him with their Tongues as much as they are able. The whole Tribe of *Judas* will lay their heads together to ſtudy miſchief againſt me. The monſtrous Herd of *Paraſites*, *Sycophants*, and ſuch like Cattel as would leave neither Root nor Branch of the rare Herb which I write of, in being, could they have their way, will be at me tooth and nail, hoof and horn.

Now, or never look to thy ſelf *Plain dealing*! Keep that little ground thou haſt left, or ſhortly thou wilt not have room enough to ſet thy Foot on.

Now, or never, *O Fortitude*! ſtand by me, while I plead the Cauſe of this poor perſecuted Pilgrim, (who was anciently an Inhabitant of *England*, but hath ſhewn himſelf ſo *rarely* among us theſe many years, that few People know him; and the moſt ſuſpect he is lately come hither from ſome remote part of the World, to diſturb the Peace of the Nation, as if we had not factious Natives enough to ſave him that Labour. Now therefore, *O Fortitude*, ſtand by me.) Now direct me *Prudence*! Aſſiſt me *Patience*! Be thou my Companion, O *Conſtancy*! Be thou my Patron, O *Juſtice*! If any thing beſides thy *bare Name* and *Picture* is left among Mortals. Juſtifie now the skill of *Apelles*, *Zeuxis*, or whoever it was that firſt repreſented thee to the World with *Sword* and *Ballances*. Let thy Scepter ſway and govern in humane Affairs. Take thy Sword in hand to cut off all *Partialty*, *Hypocriſie* and *double dealing*. Brandiſh it againſt all that abuſe thy *place and office*; againſt all

that crave thy help in *wrong Cauſes*; againſt all that call *Oppreſſion* and *Violence* by thy *Name*; againſt all that obtrude a falſe counterfeit Picture of *Juſtice* upon us inſtead of thy *divine ſelf*. Let thy *Ballances* be employ'd to weigh the difference of *Cauſes*, and not of *Perſons* only who flee to thee for Succor: that none may ſay thou haſt taken an eternal farewel of the Earth, and reſolveſt to keep reſidence in Heaven only, till the Worlds end; which we cannot expect ſhould, without thy Company, continue much longer.

Be thou my Friend, O *Equity*! that *might* and *malice* oppreſs me not.

Help me all ye *Sacred Powers*! without whoſe aid *Plain-dealing* will never be able to ſupport it ſelf. You are the Props and Pillars which muſt bear it up; forſake it not now, if ever ye intend to keep it from falling on the ground to be trodden under foot.

I had ſcarce time to finiſh my Petition, before *Fortitude*, knowing me to be ſomewhat acquainted with the Prince of *Latin* Poets, cryed out in his words,

Tu ne cede malis, ſed contra audentior ito. Æn. 6.

and told me, that none of her followers uſed to deſiſt from Noble Enterpriſes for fear of danger. And becauſe I had ſometimes been converſant with another Artiſt of the ſame Faculty and Age; ſhe brought to my remembrance an incouraging paſſage of his, of a like nature, which was this:

Virtus, recludens immeritis mori Hor. Carm.
Cœlum, negatâ tentat iter viâ. l. 3. Od. 2.

She

She forgot not neither, that memorable Saying of the *Divine Philoſopher*, (as a Learned Chriſtian thought fit to call a leſs Learned *Heathen*, whoſe company, when better at leiſure, I had kept and profited by;) as fit for *her* and *my* purpoſe, as either of the former, *viz. Avida periculi res eſt Virtus, & quo tendat non quid paſſura ſit cogitat. Quoniam & quod paſſura eſt, gloriæ pars eſt. Senec. Cur. bon. mala con. c.* 4.

A great deal more ſhe had ſaid, and confirm'd it all by Examples, (which ſhe carefully kept in her golden Cabinet of *Hiſtory*, to be uſed as *Cordials* on ſpecial Occaſions to keep her followers in heart,) but that ſhe ſaw me in haſte, and knew that I longed to hear what her *Siſter Prudence* (who ſtood by her, and is ſeldom or never out of her Company) would anſwer to my Requeſt.

Prudence promiſed to be on my ſide, if I would not hereafter truſt thoſe who ſpeak one thing ſitting, another ſtanding: And adviſed me likewiſe never to ſeek or regard the favour of angry People, if I purpoſed to have her Company. For which ſhe brought the Authority of as great a *Maſter of Prudence*, as ever undertook to give ſubtilty to the ſimple, and pointed with her Finger to the place where he ſaith, *Make no Friendſhip with an angry man.* Prov. 22. 24.

Patience ſaid ſhe would abide with me, unleſs *Oppreſſion*, her mortal Enemy, cauſed her now and then to ſtep aſide a little. For *Oppreſſion*, ſhe ſaid, the *wiſeſt*, as well as *wealthieſt* of Kings, hath aſſur'd us, *will make a wiſe man mad.* Eccl. 7. 7.

Conſtancy told me, ſhe had been abus'd often by the foul Mouth of *Calumny*; which ſometimes reproached

proached her with the ſcandalous Name of *Contumacy*; and ſometimes reported her to be deſperately ſick of a peſtilent Diſeaſe called *Pertinacy* or *Pervicacy*, that every body might ſhun her Company.

Here I was ſomewhat in doubt what would follow this preamble, and began to ſuſpect that *Conſtancy* her ſelf was grown weary of her old *Cubical poſture*, intending hereafter to play *Proteus*, and act the *Chamelion*; but that ſhe continued her Speech, and ſaid, That wiſe men laugh at the frights and fears of Children and Fools: That honour and diſhonour, bad report and good report, is the common road and beaten path to which ſhe hath ever been accuſtomed ſince firſt ſhe was able to travel abroad in the World: That *conſidering People* knew her well enough, and would call her by her right Name, though the *ignorant* or *malevolent* miſcalled her never ſo often: That the *praiſes* of worthleſs People are no *Commendations*, nor their *diſpraiſes* diſgraces among the *Intelligent*; That her care was to pleaſe the *beſt*, not the *moſt*, who are commonly the *worſt*. Other Diſcourſe to the ſame effect, which I was not a little glad to hear, ſhe entertain'd me with; and at laſt for a cloſe, uſed theſe, or ſome ſuch words: That as hitherto ſhe had not been afraid or aſham'd to ſhew her face in a *good cauſe*, ſo now ſhe reſolved that ſhe would not deſert me, which indeed was the thing I look'd for.

Juſtice confeſſed, that ſhe had not a better Friend upon Earth than *Plain-dealing*. Without it, ſhe ſaid, it was not poſſible for her to ſubſiſt: And for that reaſon proteſted, that if any body did me wrong for taking *her Friends* part, ſhe would take it as done

to

to her ſelf, and aſſur'd me, that what ever loſs I ſuſtain'd in *defence* of ſo good a cauſe, ſhould ſooner or later be repair'd.

Plain-dealing, ſaid *Juſtice*, (being troubled to hear her *old Friend* ſo ſlander'd and abus'd, as hath been related;) if it be not more countenanc'd and practis'd than for too many years paſt it hath been, my honourable Judges will never be able to ſit upright on my Tribunal: my Learned Advocates, who plead at my Bar, will be ſubject to an old cenſure, which hath ſaid, that their Art is to urge and inforce Probabilities and *pictures* of *verity* more than *verity* it ſelf; And, as *Didymus*, King of the *Brachmans*, plainly told the great *Alexander*, their chief ſtudy will be to make *Lyes* look like *Truth*, and *guiltineſs* to ſeem as clear as *Innocency* it ſelf.

My Delight, ſaid ſhe, is to ſee *Judgment run down as Waters, and Righteouſneſs as a mighty ſtream*, Amos 5. 24. And as running water is clear and clean without mud or dirt intermingled, ſo I love to ſee Judgment run clearly and cleanly without any mixture of Partiality, Hypocriſie, Double-dealing, or any other filthineſs whatſoever. When the courſe of Righteouſneſs is not ſtop'd, or turn'd aſide by Delay, Might, Malice, Violence, Oppreſſion, or any wrong-dealing beſides; but agrees to the flowing of a mighty ſtream, which runs ſwiftly, carrying all before it, and ſcorning to be hindred or diverted; This to me, ſaid *Juſtice*, is the pleaſanteſt ſight in the World; But, as long as *Plain-dealing* is out of requeſt, *Judgment will be turned into Gall and Wormwood, and the fruit of Righteouſneſs into Hemlock*, Amos 5. 7. 6. 12. Inſtead of a juſt upright

right sentence (that sweet and pleasant fruit of Righteousness) nothing will be found but what is bitter and distasteful, like Gall and Wormwood, or deadly and destructive, as the Juyce of Hemlock. My venerable Name will be pretended to wrong and abuse poor feeble people who have no body to take their part, though my whole business is to do every one Right. *Wrath* and *Avarice*, with other *Vices* and Passions, will usurp my Throne, and yet carry the matter as confidently as if not *they*, but *I myself* only possess'd it. The *person of the wicked*, if potent, *will be accepted, to overthrow the Righteous*, if poor, *in Judgment*; as bad as it is to be guilty of such *Evil-dealing*, Prov. 11. 5. The one will be *justified for a Reward*, and the *Righteousness* of the other *will be taken from him*, as much as the Lord hates and threatens those who do it, *Esa.* 5. 23.

Those old Proverbs [*Might justles out Right*; *Money masters all things*; *As a Man is friended so his matters are ended*] which have been too long in fashion, will never grow out of date till *Plain dealing* be more in use; *Laws* will never cease to be like *Spiders webs*, which let go the great, and hold fast none but little flies; (as a certain Philosopher finely expressed a foul matter:) *Lawyers* will never leave striving to make the worse side look like the better: The Strifes and Suits of their Clients will be perpetuated from *Age* to *Age*, and not from *Year* to *Year*, or *Term* to *Term* only; and sometimes their Causes, though never so good, will be forced as far back in *Hillary* as they went forward in *Michaelmas* Term, like *Penelope's* Web, which lost as much by Night as it got by Day; That free Course I delight in will be obstructed by

dilatory

dilatory Pleas, and *groundleſs* Demurrs, to keep injur'd People out of their *Right*. Publick Thieves, as my grave *Cato* ſaid, *will be brave fellows*, (richly attir'd and drawn up and down in Coaches to take their Pleaſure) while private pilferers are kept in fetters, or drawn in Carts to places of Execution. For the ſame fault one will be puniſh'd, while another, as guilty, or more, is paſs'd by; That ſharp Cenſure, whoſe Piercing Point *Petronius* directed againſt the Age which he lived in,

Jam nunc Judicium nihil eſt niſi publica merces, i. e.

That Judicature is nothing elſe but the exerciſe of publick Merchandiſe, will be as proper for the preſent or future times, as it was for his own. And his Queſtion.

Quid faciunt Leges ubi ſola pecunia regnat?

What have Laws to do where Money alone reigns? will as much need to be asked hereafter as longer ſince.

With a little more warmth than before, (as I perceived by the manner of her Speech, which was afterward interrogative,) Muſt I, ſaid *Juſtice*, be made a *Hackney Jade*, to be back'd and ſpur'd by the *Paſſions* of *ungodly People*, (by *Pride*, *Wrath*, *Malice*, *Avarice*, and abundance of other bad Riders,) to carry them to their Journey's end of Injury and wrong? Muſt I be ſent Poſte to ſerve their haſty and corrupt Humours? or be uſed to run the Race of Revenge for them? Far be this from me. My cœleſtial Extraction is againſt

it. My Divine Nativity forbids that any such abuse should be done me. Yet this *cursed Drudgery*, if *Plain-dealing*, which would ease me of it, be suppressed, I shall never be able to avoid.

He needs as good a memory as *Cyrus* is reported to have had, (who could call a hundred thousand Souldiers, which his Army consisted of, by their several Names,) that would count all the Mischiefs and Abuses, which *Justice* said could never be prevented without the help of *Plain-dealing*; and I think it would tire a Reader of but ordinary Patience to run over the one half of them, were I able to recollect and set them down in order. But it is not my purpose to *try*, much less to *tire* his patience.

I will therefore end the repetition of her Discourse with a memorable passage, which I cannot easily forget, whatever others do. *Nicholas Clemangis*, another special Friend of mine, said *Justice*, in his time told the world, *That in* France *I was bought and sold like Cattel and Slaves in a Market, and that there was more of me in Hell than in that Kingdom.* For which he gave this reason: In *Hell* no *good* man suffers, nor any *wicked* man goes unpunished. But in *France* it was contrary; The *good* were there persecuted, the *guilty* passed by. About which she referred me to his 10th and 13th Books, *de lapsi & reparat. Just.* for further satisfaction.

This Report or Complaint of his she confess'd would fit any other place where Matters are carried as in *France*; but God forbid, said she, that ever it should be true of *England*; though it cannot be hoped to be otherwise unless the Credit of *Plain-dealing* be kept up.

In

In fine, she told me, that none of her Friends Enemies could be her Friend; and renewed her promise of taking me into protection.

She denied not indeed that her way was many times so blockt up by false Informations and other Impediments, that she could not come at honest people to help them; nor they at her for Assistance; but assur'd me withall, that if *craft*, *violence*, or any other *Enemy* which stood in her way should hinder her from doing me Right here on Earth, she would not fail to make me amends in a better place, where now for the most part she keeps residence, though she doth not so closely confine her self there, but now and then she visits the Earth, whatever the Poets have gone about to persuade the World. All shall be well, were her last words.

Est bene non potuit dicere, dixit erit.

Equity; having wondred a while, as just cause she had, that so sweet natur'd a Creature as her self should find so little kindness, and so cold Entertainment among Christians, whose *Righteousness* ought to be *greater* than the greatest of all other *Religions*, Math. 5. 20. whereas that great Man of the *East*, who had not his fellow upon Earth while he lived, and whose Name will never be blotted out of the Book of Fame while the World stands, was so tender of her, that he *despised not the Cause of his Man-servant or Maid-servant, when they contended with him*, Job 31. 13. And the Conquerour, surnamed the Great, loved her so dearly, that he would not hear a Plaintiff or Accuser but with

one of his Ears only; the other being ſtopt with his finger, and kept for the Defendent; by which it appears how cloſe he came up to the Sence of that grave Sentence which was written long after his Death;

Qui ſtatuit aliquid parte inauditâ alterâ,
Æquum licet ſtatuerit haud æquus fuerit. Sen. Med.

Which in Engliſh tells us, that he is not equal himſelf who judgeth before both ſides have been heard, though his Sentence be equal. For it is not *Choice* but *Chance*, not *Virtue* but *Hap* which in ſuch a caſe does the buſineſs; which *Equity* therefore owes him no thanks for: Having wondred a while, I ſay, at this, at laſt ſhe ſpake thus, or to this effect.

That *Plain-dealing* is as near of kin to her as the Soul to the Body which it inlivens, and as needful for her ſubſiſtence as the Eye for the ſight of the Body, or the Sun for the Light of the World. That without it ſhe is but a bare and empty Name; That the Proverb which gives loſers the liberty of ſpeaking may go a begging for any ſervice it can do an innocent Sufferer; And that *men* made after the Image of God would be far worſe treated, and in a ſadder caſe than *Balaam*'s dull Beaſt (whom the mad Prophet her Maſter permitted to ſpeak for her ſelf,) if *Plain-dealing* be laid aſide.

My buſineſs, ſaid ſhe, is to mitigate the ſeverity, and ſmooth the roughneſs of Laws, which would ſometimes do more hurt than good, if I did not hinder it. For that end my Siſter *Juſtice* makes frequent uſe of me as a Lenitive, to keep her from growing over

over sharp, soure and eager. But if *Sycophancy* and other Enemies be suffered to shut out *Plain-dealing*, that it cannot enter my Courts, men will never be to seek of malicious, fraudulent, forced and strained Senses and interpretations of Laws and Statutes to pervert and overthrow the Causes of my Clients.

But if ever I consent to any such *Dealing*, or any thing else that is contrary to *Plain dealing*, let me forfeit my Name, said *Equity*, for a farewel, and be called *Iniquity* for ever hereafter. And withall encouraged me not to fear the power, number, or Clamor of any such Enemies as *Plain-dealing* hath; or might probably stir up against me for defending her.

Some will say, I had better by far have been silent; rather than by handling a red-hot subject to indanger the burning of my fingers. But I say, That it is not the badness of the Leather so much as the Knavery of the Tanner which offends me. And I think there are few Dogs so dull and sullen but will bark to see a pudden creep.

Monstrous rarity will make any man that hath a Tongue to speak, break silence, as naturally as hunger will compel him to break his fast.

It is no news to me, That as *Flattery* gets Friends, so *Plain-dealing* makes Enemies; yet I love it not the less; being sensible that the Sun and Moon may as justly be accused of Idolatry for having been worship'd, and that Wine may as well be condemned for causing *Drunkenness*, as *Plain-dealing* can be cryed down for stirring up *Strife*. The poor harmless Creature never intended any such thing. The pride, rage, and wrath of mankind, with other Affections and Lusts,

Lusts, (which they labour not to mortifie, nor will take any care to crucifie, let St. *Paul* say what he will) must bear the blame.

Well! the worst to be said of it, is, That if by accident it hath been my *Enemy*, who can tell but that at last it may turn about and become a *Friend*? (A man of more *wisdom* and greater *Experience* than any man living, forbids me to despair of such a change, *Prov.* 28. 23. *He that rebuketh a man, afterwards shall find more favour than he that flattereth with the Tongue.*) But if no such turn happen, I am sure however that no *honest man* can be an *Enemy* to it. And I heartily wish I could love my other Enemies as intirely and unfeignedly, as this.

Now if the Enemies of *Plain-dealing* find fault with me for presenting them with a Pearl, and treat me with nothing but pebbles or worse stones instead of Bread; (for who knows not that it is proverbially honour'd with the Name of a *Jewel*, and none but a stranger to the rarity and value of it can deny it to be worthy of the Name,) I will only answer them, in imitation of what *Crastinus* said to *Julius Cæsar*, when that great Battel between him and his Son-in-Law (for the Empire of *Rome*) was ready to be joyn'd; That *Plain-dealing will give me thanks either dead or alive.*

The rarity of this admirable Jewel is indeed lamentable; but that makes the value of it the greater. The harder it is to be found, the more it deserves to be esteem'd; for although it is and hath been long out of fashion, it should never be out of season; but like

like Bread and Salt, it ought to be brought to the Table every Meal, let what will elſe be ſet on.

To divers other Gems many excellent properties have been aſcrib'd, which I cannot tell whether any ones Experience hath yet proved to be true;

The *Emerald* and *Jacinth* are affirm'd to be *cordial*.

The *Carbuncle* too, they ſay, *ſtrengthens the vital Spirits*, chaſeth away Melancholy, and reſiſteth Poyſon.

The *Jaſper*, they tell us, cheereth the heart, ſtancheth blood, and contributes to Chaſtity; which laſt property is alſo attributed to the *Chryſolite*, *Topaz*, *Onyx* and *Sardonyx* ſtones. And if it be true, this *wanton* Age hath more than ordinary need of them. As alſo the *Amethiſt*, if it doth not bely its name, but is good againſt *Drunkenneſs*, was never more needful in *England* than at this time it is.

The *Saphir* they hold to be a good remedy againſt Tumors and Inflammations. The *Chryſopras* is ſaid to remove dimneſs of ſight, and the *Turkey*-ſtone to help weak Eyes. The *Ruby*, we are told, not only cleareth the Eye-ſight, but preventeth frightful Dreams.

Againſt other *diſtempers* theſe and other precious ſtones have been held Medicinal. Which if it be true, the wonder is the leſs that we have them ſo far fetcht, and *dear bought*.

But let theſe things be as they will. Let the Students of Natural Philoſophy and Phyſick make good their reports if they can.

The Jewel which I write of, hath all theſe and many other vertues beſides; which were never more needful among *Engliſh People* than now.

A greater Cordial to cheer the Spirits and keep the heart from sinking into the heels, was never known: For as great a *Saint* as he was who *rejoyced in tribulation*, *Rom.* 5. 3. he confessed himself beholding to *Plain-dealing* for that rare and admirable sort of joy, 2 *Cor.* 1. 12.

A more quick and lively *Corrasive* to fret off *proud flesh* was never try'd. The King of *Babylon* had a wonderful Cure wrought on him by vertue of this Remedy apply'd to his Malady (O rare, and strange!) by the hand of a Courtier. *Dan.* 4.

A better Antidote against Poyson *Mithridates* himself knew not. Thence it is that *Parasites*, *Pharisees*, and all *Hypocrites* (whose dissimulation is as deadly Poyson) can no more abide it, than a Serpent the taste of a man's fasting spittle.

Doth any man know a better *Collyrium* to clear the Eyes, and help weak sighted People to see *themselves* as well as other *Objects*, that none may have cause to upbraid them with the Proverb of being *blind at home*, *quick sighted abroad*? He is no Friend to Mankind, if he will not reveal the Secret.

It contributes to Chastity too, as divers precious stones are said to do. King *David* never transgressed the *seventh Commandment* again, after *Nathan* had plainly applyed the Parable of the poor man's *Ew-Lamb* to his case. If the like Sinners were as plainly told who will judge them in another World, though they never suffer any Punishment in this, besides the *rottenness of the bones*, which commonly they are subject to, their number would be less.

Whether

Whether Nature is ſtored with any ſuch Remedy as deſerves the Name of a *Catholicon*, I cannot tell. But *Plain-dealing* being ſeaſonably and rightly applied, is apt to cure any Spiritual Diſtemper whatſoever; And I make no doubt but that the Defect of this excellent Remedy is much the cauſe that Iniquity abounds ſo much as it doth.

For the moſt, it is manifeſt, love to be *flatter'd*; and, as if they were not able to *flatter* themſelves faſt enough, are glad to meet with any body that will do them that *ill* office. Which, becauſe it is ſeldom or never done *gratis*, makes the number of *Flatterers* ſo great, and the company of *Plain-dealers* ſo ſmall, as all good people ſee and lament it to be.

The work is ſo *ſordid*, that they need to be well paid for their pains who meddle with it; yet abundance of *dirty folk* there are who refuſe it not for the love of gain (though is but *filthy Lucre*) which comes by it.

The reſt, who think it baſe and beneath them to *foul* their Mouths with *Flattery*, will not *open their mouths* (many of them) to preſcribe a *doſe*, *dram*, or *ſcruple* of *Plain-dealing* to thoſe poor, weak, Sin ſick People, who might poſſibly be recover'd of their grievous Diſtempers by a ſeaſonable Application of the Remedy they ſtand in need of.

Many a *Pick-thank*, *Tale-bearer* and *Intermedler* has driven a far gainfuller Trade, (though it is little or nothing better or honeſter,) than the buſieſt or greateſt Pick pocket of them all. But if they do not know whoſe property it is to be *medling*, let them learn of the wiſeſt, as well as wealthieſt of Kings that ever was,

who tells them, *Prov.* 20. 3. *It is an honour for a man to ceaſe from ſtrife; but every Fool will be medling.* And to ſave them the labour of having any thing to do with matters that belong not to them, let them take the ſame *Royal* Tutor to teach them who ſuch a one is like, *Prov.* 26. 17. *He that paſſeth by and meddeth with ſtrife belonging not to him, is like one that taketh a Dog by the Ears.* And verſ. 22. *Where there is no Wood there the Fire goeth out: So where there is no Tale-bearer the ſtrife ceaſeth.* verſ. 23. *The words of a Tale bearer are as wounds,* &c. But in the 25th verſe, he ſaith, *When he ſpeaketh fair believe him not,* &c.

There are another ſort of People, I know, who perſwade themſelves that *Honeſty* and *Honour* can ſubſiſt aſunder; (the later, I mean, without the former, for the former depends not on the later.) The monſtrous Progeny of that wild imagination are thoſe *high* and *mighty Sinners* of all ſorts and ſizes, who *think* themſelves, and are *thought* by the vulgar, to be *honourable*, though they have not, ſometimes, as much as a ſpark of *Grace*, or grain of *Goodneſs* to render them really ſo. But the *better Opinion*, or rather the very truth is, that as *Faith without Works, and a Body without a Soul is dead*; ſo *Honour* without *Honeſty* is *liveleſs*; as very a Fiction as all the Centaurs, Chimera's, and Cyclopical Monſters which occur in Poetry, or Romantick Hiſtory.

Now let any conſiderate Perſon tell me, what juſt cauſe of wonder is left why *Sin* is ſo *riſe*, and *Sanctity* ſo *rare*, while *Plain-dealing*, like a black Swan, or Phenix is ſo hard to be found.

But

But the worst of it is, that much of that *Salt* which should season the rest of the World, is it self grown unsavoury. *Double-dealing* is crept in among the *Clergy* themselves. *Church-men* too, as well as *Tradesmen*, and most other *Lay men*, are provided of a *Heart*, and a *Heart*, as the Sacred Tongue expresses, what we call a *double Heart*, Psal. 12. 2.

Sacerdos est non fallet; *Christianus non mentietur*; Think not that a Priest will deceive, or a Christian make a Ly, was wont to be said of old; But the truth of that Proverb is much worn out; those golden days are gone; our Silver is become dross; our Wine mingled with water; we live in an Iron Age. *Jerom*'s advice to *Nepotian* (*Sacerdotis Christi os, mens, manus*; *concordent*, that the *thoughts*, *words* and *deeds* of his immediate Servants, *in whose mouth no guile was found*, should be *one*) is well enough known, but as little followed by some, as if it were contrary to Ecclesiastical Policy. And I wish the Fellow in the Play who boasted how well he could King it, had wanted cause to say, That for *Flatterers* he would furnish himself with the best Divines that Money could procure. For what cannot Money buy? Was not *Christ* himself sold for it.

But if *Double-dealing* is double Iniquity in other men, how many-fold Impiety is it in *Clergy men*?

I will not therefore add to the number, already too great, but do the best I can to diminish it.

And if that which I offer, is a *Jewel*, (as hath fairly been prov'd,) there is no reason the roughness of the case wherein it is lodg'd, should be found fault with.

If real asperity can be objected against it, no less man than the Emperor, who used to say, *Non acerba sed blanda nocent*, That smooth words are apter to do mischief, than sharp, will become my *Apologist*.

And the wise King allows the use of words as *sharp as goads* (to quicken) and *nails* (to fasten.) *Eccles.* 12. For his *Tongue* needs to be tipt with *Steel*, to be as sharp as *Doeg's*, as bitter as *Balaam's*, as keen as a *Rasor*, and as cutting as a *two edged Sword*, that would worthily rebuke so cursed and common a fault as *double-dealing* is. When as foul and filthy Crimes are found amongst *Christians* as of old made the *Cretians* infamous, why should they escape that smart reprehension which no less man than an Apostle hath awarded them, *Titus* 1. 13. *Rebuke them sharply, &c.* When the Disease is grievous, and the Patient strong, what good can a mild and gentle Medicine do?

A desperate *Case* needs a desperate *Cure*. When a Patients Life lies at stake, and must needs perish without present help, what Physician of *value* will spend time in begging leave to do his office? Is it not a great deal better that unruly Patients should be lanced and bleeded by force, than cast away for want of needful attendance?

It is known what Creatures they are by whom *Pearls* are contemned. If I meet with such, let them know that I value their displeasure as little as they value the *Pearl* which they judge so unworthy of acceptance.

But the main matter is, that when poor-men have Pearl to dispose of, wise-men will be ready to ask whence they had them? and how they came by them? that

that ſo they may undervalue that, which if a rich man had the diſpoſal of, they muſt buy at a dear rate.

Some potent Oppreſſors think it ſtrange to hear their unjuſt deeds queſtion'd, or complain'd of, and look to be thanked for the wrong which they have done, for fear they ſhould do more: And ſome *crafty Diſſemblers* are apt to cry *peccavi* when their Conſciences tell them they have not offended; that by *fraud* and *flattery* they may win a *Superior's* favour, which by *fair means* they deſpair of attaining. But a *generous mind* will rather dye in the Dirt, than get out of it by *baſeneſs*.

Skilful *Flattery* hath done many a man more *ſervice* than real *Vertue* could ever do ſome others: But I look on a *Flatterer* as a *Monſter*, who can neigh like a Horſe, and if need be, bray like an Aſs; roar like a Lyon, low like an Ox, bleat like a Sheep, bark like a Dog, howl as a Wolf, and what not? He can weep with the one and laugh with the other Eye; can weep without Sorrow, and laugh without Joy. Not *Sympathy* but *Company* makes him merry or ſorry. *Proteus* himſelf was never a greater Changeling, nor *Chimæra* an odder Monſter.

——— *Rides? majore cachinno*
Concutitur: flet, ſi lacrymas adſpexit amici,
Nec dolet. Igniculum brumæ ſi tempore poſcas,
Accipit Endromidem: Si dixeris æſtuo, ſudat.
Nocte dieq; poteſt alienum ſumere vultum.
Juven. Sat. 3.

Might

Might I have my choice, I had rather be, or be thought the worst of those Creatures above nam'd than a *Parasite*. For in them (if any thing be, yet) nothing is culpable but what is natural, which they cannot help: but a *Parasite* is a *voluntary* piece of monstrosity; a Monster of his own making; His own parent and product.

* *Pliny* and *Gellius*, out of the ancient Greek Authors, tell us of some Families in *Africa*, who had a faculty of *bewitching* with their tongues. Whatever it was which they spake in praise of, never prosper'd; whether trees, corn, children, horses, cattel, or any thing else which was worthy of commendation in its kind. As great and bad *Witches* are *Flatterers*. They kill and destroy by commending. So *Ahab*, we know, was flatter'd to death by his *false Prophets*, who applauded his purpose of commencing a War which cost him his Life. Now that any should love to be injur'd by this latter sort of *Witches*, is a greater wonder to me than that such as the former should indeed have been found.

* *Enarr. Psal.* 59. For a *Parasite*'s Tongue (if St. *Austin* was a competent Judge,) is more mischievous than a *Persecutor*'s hand: And a great deal better, in his opinion, it is to be reprehended by any one, tho' never so much an Enemy, or inferior, than commended by such a one.

* *Nat. hist.* l. 2. *Noct. Attic.* 9. 4.

When a Whelp of that litter had fawn'd upon *Sigismund* the Emperor, and extol'd him above merit and measure; he received nothing but blows for a reward. Why dost thou beat me? O Emperor! said the *Parasite*: And why dost thou bite me? O Flatterer! said the

the Emperor, with more reason. For of wild Beasts the *Sycophant*, of tame the *Flatterer* bites hardest, quoth *Diogenes*.

What a happy World would there be, were the rest of this filthy Faculty so serv'd, and no otherwise paid for their pain!

Were those *dirty Dogs* driven away, there would shortly be room for *Plain-dealing*.

A *Flatterer* would not then be taken for a *Friend*, no more than an Ape is thought to be a Man, though it look the most like him of any other *Animal*: nor should *Tell-Truth* be hated as an Enemy.

Briefly; The bitterest portion of Reprehension would rather be swallowed than the sweetest Poyson of Adulation, if all other men were of *Sigismund's* mind, as, in this at least, I wish they were.

Whether I can live on herbs, like *Diogenes*, I know not; but am sure that my mind doth not serve me to flatter like *Aristippus*, however: And although I love peace and quietness as dearly as any Man, yet I see no cause to purchase their company by a *sordid silence*.

I expect to be blamed for writing so freely.

My Answer to that, is, I wish there were no cause for so doing.

Some will be apt to tell me, that *Socrates* by following Truth too close at the heels got such a kick as had like to have cost him his life. Which made *Plato* the more wary of speaking his mind too freely.

To which I reply, that I am not insensible of the danger. *Flattery gets Friends*; *Plain-Dealing* makes *Enemies*. To *reprove in the gate* is the way to be hated, *Amos* 5. 10. *They hate him that rebuketh in the gate, and they*

they abhor him that speaketh uprightly. Briers and Thorns use to scratch; and the nature of wasps and nettles is to sting: But whatever *Socrates* suffer'd, or how crafty soever *Plato* was to keep out of harms way, *Diogenes* was and would be *Diogenes* to his dying day.

It is not the property of good blood, as they say, to bely it self. Sordid fear is worse than Death; and if every one should shun the ungrateful *Office* of rebuking in the gate, when would the *Mouth of Iniquity be stopped? or what hope would be left for the poor?* Job. 5. 16.

I know not whether I shall be put to the trouble likewise of answering for defending the Cause of *Plain-dealing* no better. But if that be expected too,

1. What wonder is it that some *wry stitches* are made in a work patch'd up in haste, and often interrupted by more importunate business?

Pluribus intensus minor est ad singula sensus.

2. In the noise of *Axes* and *Hammers* it is hard for the best *Musitian* to tune his Lute, Harp, or whatever other Instrument he delights in.

3. Tho' abundance of humane writings are subject to that just censure which *Clemens* of *Alexandria* † hath passed on the *Greek* Philosophy, *Having shells to be thrown away as well as kernels to be eaten*; and are too often found to be but a mixture of good and bad, a heap of precious and common things met together: yet *Pliny* the elder (as his Nephew relates *) was wont to say, *Nullum esse Librum tam malum qui non aliqua parte prodesset*, That no Book was

† *Strom. l. 1. p. 272.*

* *Epist. lib. 3. Ep. 5.*

was so *bad* but some *good* might be gotten by reading it.

If in this which I have written there is nothing *at all* worth the Reader's *While*, let him grant me his *Pardon* for this first offence, and I will give him *Security* never again to abuse the *Press* or his *Patience* whilst I live.

POSTSCRIPT.

I Am not out of Hope, dear Reader! (as, if thou deservest to be styled impartial) I can hardly forbear to call thee; since *Partiality* and *Double-dealing* so much abound in all places, that *Plain-dealing*, though a *Jewel*, is rarely to be found: yet I am not without hope, I say, that *Truth*, *Honesty*, and *Justice* have here and there Friends, who will not be ashamed to shew their Faces, nor open their Mouths in defence of that inestimable Jewel, as the Proverb confesses it to be, which for many years hath been so scarce.

If any of this too small number chance to peruse this Paper, I make no doubt of their doing me right in my undertaking. From the rest I know not what to look for: but fear not their *Censures* who are more concern'd for *Persons* than *Causes*; nor desire such favour as none can obtain who loves not to *flatter*. At which dear rate if any think fit to *purchase* Friends, I shall rather pity than envy their *happiness*, (as the most

are apt to miscall it;) being certainly sure that nothing is worth the *having* or *keeping* but what is *fairly* and *honestly* gotten.

When *Solon* was asked, what sort of Government he judged most durable? *That*, said he, *under which every one takes anothers Wrong as his own.* (For in this, as well as otherwise, the Members of the Natural and Civil Body agree, that both are preserved by Sympathy. Being quickned by the same Soul, and actuated by the same Spirit, their care is to help, and not hurt each other.) Which wise Resolution of the Question, so grave an Author as *Plutarch* having spoken in praise of, why should any man be spoken against, who in labouring to do himself right, is all the while striving to keep others from wrong?

I would only thus far apologize for the matter and manner of writing, That I do not point at or intend any particular Person or Persons, but all the whole Herd of such Gattel as are within named, whosoever and wheresoever; into whose hands if it fall, let them take it amongst them, and much good may it do them, for they have it with a good will. I will say no more, but that I desire, and, by Gods help, intend to live and dye, (*Kind Reader*,) the Truth's and thy firm Friend.

FINIS.